1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p.86b]


556 Cherán, it is clear. Memories of the more
511 violent revolutionary days are close enough
[669] that people conceal their wealth rather than display it. That this was not always the case is evidenced by the considerable number of ruined stone buildings, homes of the wealthy before the revolution. Today wealthy men live modestly. Their table differs primarily in quantity rather than in quality from that of the poor. Wealthy men dress like others, unless they are going to Uruapan or Zamora. Their wives wear better quality clothes, as a rule, than do other women, and on special occasions they display more and better jewelry. There
[357] are few servants in Cherán, and their place is taken by dependent relatives or orphans who are members of the family.

The major methods of conspicuous expenditure acceptable in Cherán are quite stereotyped. Perhaps most common is to be sponsor of a moro dancer or to be responsible for some phase of a fiesta, posts assigned by the *municipio* rather than sought after by the individual. The ownership of cattle which can be used for cattle riding in the town fiesta is another socially approved method of ostentation. Ownership of a horse is also permissible, but it is considered that only a few wealthy men really need horses—men with distant lands or herds that must be visited frequently. The man who buys a horse without really needing it is considered to be "showing off." In the main, the methods of ostentatious consumption not only are communally recognized and approved but are restricted to specific social occasions. In ordinary life there is little to distinguish one Cherán man or family from another, if one except the very poor.

## VALUE AND PRICE

435 The values of the major commodities and services in Cherán are expressed in monetary terms. Perhaps the only significant exceptions are the services rendered by relatives and *compadres* in connection with house moving and various fiestas, services rendered the community, and the goods which are exchanged at betrothals and weddings. In the latter case, wholly fictitious values are placed on the goods exchanged, but even here the equation is ultimately made to money values. With these